GOLDEN WORDS FROM THE BOOK OF WISDOM

F.A.WIGHTMAN

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A New Arrangement of the Book of Proverbs

BY

F. A. WIGHTMAN

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TO MY CHILDREN AND ALL PARENTS AND TEACHERS
TOGETHER WITH ALL WHO SEEK TO LAY THE
FOUNDATIONS OF WORTHY CHARACTER IN
THE RISING GENERATION, THIS LITTLE
VOLUME IS LOVINGLY DEDICATED.

PREFACE

The Book of Proverbs is, perhaps, the least read of any of the books of the Bible. This is not because of its lack of worth or because it lacks in human interest, but, as we believe, because of its lack of consecutive treatment of subjects. The disconnected character of the book in its present form is, of course, very natural when we consider its title and origin. It is exactly what its title indicates, namely, a collection of Hebrew proverbs. They refer to a multitude of subjects but do not pretend to deal exhaustively or connectedly with any or scarcely any. There are, it is true, a few people who regard the Book of Proverbs as having a definite and studied arrangement of subject matter. But to the great majority of Bible students and readers, this view will not find acceptance either in reason or in the evidence furnished in the book itself.

The more likely and very evident method followed in the compilation of the book is that these incomparable proverbs were recorded, for the most part, as they were called to mind, or as they came into use, with little regard to subjects. Solomon, no doubt, is the author of a considerable number of these sayings, but doubtless many had other sources of origin, and found their way into current speech before his day. It would seem, however, that he recognized their value and had

them recorded or "written down in order" as they could be collected, a few today and a few tomorrow as they came to his notice. This collection made by the official scribe under the auspices of the King, gave the whole collection an official status and a recognition of sacred authority by ecclesiastical sanction of the day. Once having passed into the recognized canon of Hebrew scriptures, no re-editing of its contents would, of course, be permitted so far as the scriptures are concerned, and so they have ever remained in the original form.

In this somewhat haphazard order of arrangement, these gems of Hebrew wisdom will, of course, always continue, nor would we wish it otherwise. They have been spoken of as a string of costly gems of various sizes, shapes and colors made at random. In this form, they have a eertain beauty and a sacred relationship which the world always will preserve. It is of interest, however, and, we think, of advantage sometimes to re-string these glittering gems according to a more systematic classification. This is merely what I have endeavored to do. A considerable portion of the book of Ecclesiastes consists of later proverbs woven into the story. Some of them I have included in this classification. No doubt the work of classification could have been better done by others, but I think my efforts in this direction may tend to a better knowledge of, and a wider popularity for, this most practical portion of the Sacred Scriptures.

Every people who have achieved any degree of civilization have a book of Proverbs, either written or oral. The value of these reflect, very largely, the degree and character of the civilization any people represent. Judged by this standard, ancient Israel was worthy of a high place. While the proverbs of all nations and all times are worthy of study, those of Israel's Philosopher-King never have been surpassed or equalled either in the variety of subjects referred to, or in the purity and exalted character of the ideals set forth. This is doubtless due to the spirit of Divine inspiration which gave them birth and led to their exalted place in their literature and their miraculous preservation to the present day.

If these grand truths, so strikingly expressed, could be burned into the minds and hearts of each rising generation, they could not help but supply a saner and more worthy outlook upon life. All the great essential truths of the moral life are here splendidly emphasized. No education is completed and no man or woman is fully fitted to fight the moral or material battles of life till these principles of life be at the foundation of their characters and their careers. In this new arrangement, my prayer is that they may be more highly appreciated and more widely read. If we need devotion for worship or history of ancient times, or revelation of God's message

and will to men, we turn to other sections of God's Word. But for a school of morals and the principles of material success, we must turn to these Golden Words from the Book of Wisdom.

F. A. Wightman.

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GOLDEN WORDS FROM THE BOOK OF WISDOM

Golden Words from the Book of Wisdom

CHAPTER I

THE SCRIBE'S PREFACE

The proverbs of Solomon the son of David, king of Israel

TO know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion, are they written. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. To understand a proverb, and the interpretation, the words of the wise, and their dark sayings is wisdom.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. A word fitly spoken is like apples of gold in pictures of silver.

The words of Agur the son of Jakeh, even the prophecy; the man spake unto Ithiel, even unto Ithiel and Ucal, "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" But every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.

These are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

CHAPTER II

GOOD ADVICE FOR BOYS

MY son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectations shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

My son, let not the ornaments of truth depart from thine eyes, keep sound wisdom and discretion. So shall thy life be unto thy soul, and grace to thy neck. Then shalt thou walk in the way safely, and thy foot shalt not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

My son, fear thou the Lord and the king; and meddle not with them that are given to change,

for their calamity shall rise suddenly; and who knoweth the ruin of them both? Remove not the ancient landmark, which thy fathers have set.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. Whose loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance. The way of man is froward and strange; but as for the pure his work is right. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are fleeting.

My son, forget not my law; but let my heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man.

CHAPTER III

GOOD ADVICE FOR GIRLS

EVERY wise woman buildeth her house; but the foolish plucketh it down with her hands.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. A continual dropping in a very rainy day and a contentious woman are alike. Whosoever hideth her hideth the wind, and the ointment of his right hand, which betrayeth itself. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house, but a gracious woman retaineth honour, as strong men retain riches.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep, is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

A good name is rather to be chosen than great riches, and loving favour rather than silver and

gold. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. The fear of the Lord is the instruction of wisdom; and before honour is humility. By humility and the fear of the Lord are riches, and honour, and life.

CHAPTER IV

THE A. B. C. OF WISDOM

WISDOM hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city:—"Whoso is simple, let him turn in hither." As for him that wanteth understanding, she saith to him: "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding."

He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner lest he hate thee; rebuke a wise man and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding, For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shall bear it. The fear of the

Lord is the beginning of knowledge, but fools despise wisdom and instruction.

My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee. The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.

CHAPTER V

FATHER, MOTHER, AND HOME

WHOSO findeth a wife findeth a good thing and obtaineth favour of the Lord. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of thy fleeting life which he hath given thee under the sun, all the days of thy fleeting life, for that is thy portion in life, and in thy labour which thou takest under the sun.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed; and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. As a bird that wandereth from her nest, so is a man that wandereth from his place. He that

troubleth his own house shall inherit the wind; and the fool shall be servant to the wise of heart.

The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just. Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? Better is a dry morsel, and quietness therewith, than an house full of sacrifice with strife. It is better to dwell in the corner of the housetop than with a brawling woman and in a wide house. It is better to dwell in the wilderness, than with a contentious and an angry woman. A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers; and a prudent wife is from the Lord.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth

a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones. The Lord will destroy the house of the proud; but he will establish the border of the widow.

CHAPTER VI

HOME MAXIMS FOR THE HOME CIRCLE

THE proverbs of Solomon: A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also and said unto me, Let thine heart retain my words; keep my commandments, and live.

Children's children are the crown of old men; and the glory of children are their fathers. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bear thee shall rejoice. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. A foolish son is a grief to his father, and bitterness to her that bare him. The just man walketh in his integrity; his children are blessed after him. The eye that mocketh at his father, and despiseth

to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

My son, attend unto my wisdom, and bow thine ear to my understanding; that thou mayest regard discretion, and that thy lips may keep knowledge. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

A wise son heareth his father's instruction; but a scorner heareth not rebuke. A wise son maketh a glad father; but a foolish man despiseth his mother. A fool despiseth his father's instruction; but he that regardeth reproof is prudent. Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father. Even a child is known by his doings, whether his work be pure, and whether it be right.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

CHAPTER VII

SPARING THE ROD OR FAMILY DISCIPLINE

WHOSO loveth instruction loveth knowledge; but he that hateth reproof is brutish. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die.

Withhold not correction from the child, for if thou correctest him with the rod, he shall not die. Thou shalt chastise him with the rod, and shalt deliver his soul from hell. He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Chasten thy son while there is hope, and let not thy soul spare for his crying. Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured. Correct thy son, and he shall give thee rest; yea, he shall give delight

unto thy soul. Train up a child in the way he should go: and when he is old, he will not depart from it.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

CHAPTER VIII

CONCERNING SERVANTS

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

The king's favour is toward a wise servant; but his wrath is against him that causeth shame. Delight is not seemly for a fool; much less for a servant to have rule over princes. He that delicately bringeth up his servant from a child shall have him become his son in the end. For three things the earth is disquieted, and for four which it cannot bear: for a servant when he reigneth; and a fool when he is filled with meat; for an odious woman when she is married; and an handmaid that is heir to her mistress.

Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. Accuse not a servant unto his master, lest he curse thee,

and thou be found guilty. A servant will not be corrected by words; for though he understand he will not answer.

Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

CHAPTER IX

WHO ARE YOUR COMPANIONS?

BE not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief.

My son, if sinners entice thee, consent thou not. If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave; and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil; cast thy lot among us; let us all have one purse." My son, walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. Whoso is partner with a thief hateth his own soul; he heareth cursing, and bewrayeth it not.

There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and

yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. The righteous is more excellent than his neighbour; but the way of the wicked seduceth them.

Eat thou not the bread of him that hath an eye for evil, neither desire thou his dainty meats, for as he thinketh in his heart, so is he. "Eat and drink," saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee. Understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of righteousness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths; to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.

Walk thou in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

CHAPTER X

GOLD AND DROSS IN HUMAN CHARACTER

THE Lord hath made all things for himself; yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished. A man's pride shall bring him low; but honour shall uphold the humble in spirit. Pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud. He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat. Only by pride cometh contention; but with the well advised is wisdom. Before destruction the heart of man is haughty, and before honour is humility.

It is not good to eat much honey; so for men to search their own glory is not glory. He that hath no rule over his own spirit is like a city that is broken down, and without walls. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. Most men will proclaim every one his own goodness; but a faithful man who can find? For there is not a just man upon earth, that doeth good, and sinneth not. As the fining pot for

silver, and the furnace for gold, so is a man to his praise. The poor and the deceitful man meet together; the Lord lighteneth both their eyes.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. A wicked man hardeneth his face; but as for the upright, he directeth his way. Whoso boasteth himself of a false gift is like clouds and wind without rain. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. The bloodthirsty hate the upright; but the just seek his soul.

Hell and destruction are never full; so the eyes of man are never satisfied. The backslider in heart shall be filled with his own ways; but a good man shall be satisfied from himself.

CHAPTER XI

DANGER SIGNALS FOR DANGEROUS PATHS

WISDOM crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates. In the city she uttereth her words, saying:

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof, I will also laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel—they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me

shall dwell safely, and shall be quiet from fear of evil."

A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him. Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once. He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. The way of life is above to the wise, that he may depart from hell beneath. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

A scorner loveth not one that reproveth him; neither will he go unto the wise. He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. There is a way that seemeth right unto a man, but the end thereof are the ways of death. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

CHAPTER XII

BEWARE!

MY son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, "Thou art my sister;" and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my casement, and beheld among the simple ones; I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night. And, behold, there met him a woman with the attire of a harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house.) Now is she without, now in the streets, and lieth in wait at every corner.

So she caught him, and kissed him, and with an impudent face said unto him: "I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, deligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with

carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves. For the goodman is not at home; he is gone a long journey. He hath taken a bag of money with him, and will come home at the day appointed."

With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For she hast cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, to keep thee from the evil woman, from the flattery

of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.

A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways. Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, "Stolen waters are sweet, and bread eaten in secret is pleasant." But he knoweth not that the dead are there; and that her guests are in the depths of hell. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

CHAPTER XIII

SOME STRIKING CONTRASTS

A good man obtaineth favour of the Lord; but a man of wicked devices will He condemn.

A man shall not be established by wickedness; but the root of the righteous shall not be moved.

The wicked desireth the net of evil men; but the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips; but the just shall come out of trouble. The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh. The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death. They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. It is as sport to a fool to do mischief; but a man of understanding hath wisdom. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted. As the whirlwind passeth, so is the

wicked no more; but the righteous is an everlasting foundation. The desire of the righteous is only good; but the expectation of the wicked is wrath. The fear of the Lord prolongeth days; but the years of the wicked shall be shortened. The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity. The righteous shall never be removed; but the wicked shall not inhabit the earth. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness. A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame. Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

The wicked flee when no man pursueth; but the righteous are bold as a lion. When pride cometh, then cometh shame; but with the lowly is wisdom. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out.

The righteous eateth to the satisfaction of his soul; but the belly of the wicked shall want. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead.

The Lord is far from the wicked; but he heareth the prayer of the righteous. The light of the righteous rejoiceth; but the lamp of the wicked shall be put out. There shall no evil happen to the just; but the wicked shall be filled with mischief. The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul.

The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness. The wicked are overthrown and are not; but the house of the righteous shall stand. The righteous considereth the cause of the poor; but the wicked regardeth not to know it. A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice.

The evil bow before the good; and the wicked at the gates of the righteous. The wicked shall be a ransom for the righteous, and the transgressor for the upright. The wicked is driven away in his wickedness; but the righteous hath hope in his death. Blessings are upon the head of the just; but violence covereth the mouth of the wicked. The memory of the just is blessed; but the name of the wicked shall rot. In the way of righteousness is life; and in the pathway thereof there is no death.

CHAPTER XIV

THE PRINCIPAL THING

WHO is the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her. She

shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she is thy life.

Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety. Wisdom is too high for a fool; he openeth not his mouth in the gate.

A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised. Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Good understanding giveth favour; but the way of transgressors is hard. Every prudent man dealeth with knowledge; but a fool layeth open his folly.

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul. When thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness. A scorner seeketh wisdom, and findeth it not, but knowledge is easy unto him that understandeth. Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. He that getteth wisdom loveth his own soul. He that keepeth understanding shall find good. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it; but the instruction of the fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips.

CHAPTER XV

KNOWLEDGE IS POWER

DOTH not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors:

"Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I shall speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips.

"All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

"I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Counsel is mine, and sound wisdom. I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.

"I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures."

"The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When He prepared the heavens, I was there; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth, then I was by Him, as one brought up with Him. And I was daily

His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men.

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death."

The wise shall inherit glory; but shame shall be the promotion of fools. There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. Apply thine heart unto instruction, and thine ears to the words of knowledge. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Wisdom strengtheneth the wise more than ten mighty men which are in the city. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

CHAPTER XVI

MAKE HAY WHILE THE SUN SHINES

CAST thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy

poverty come as one that travelleth; and thy want as an armed man.

Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.

The slothful man saith, "There is a lion in the way; a lion is in the streets." As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason.

There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet they make their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not forever; and doth the crown endure to every generation? The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. He that gathereth in summer is a wise son; but he that sleepeth in the harvest is a son that causeth shame. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding. Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. The desire of the slothful killeth him; for his hands refuse to labour. The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious. The sluggard will not plow by reason

of the cold; therefore shall he beg in harvest, and have nothing.

The slothful man saith, There is a lion without, I shall be slain in the streets. He also that is slothful in his work is brother to him that is a great waster. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

He that laboureth, laboureth for himself; for his mouth craveth it of him. There is treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up. In all labour there is profit; but the talk of the lips tendeth only to penury. The hand of the diligent shall bear rule; but the slothful shall be under tribute. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase. Moreover the profit of the earth is for all; the king himself is served by the field.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of his labour that he taketh under the sun all the days of his life, which God giveth him; for it is his portion. Every man also to whom God hath given riches and wealth, and hath given

him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

CHAPTER XVII

A SHORT COURSE IN BUSINESS PRINCIPLES

TWO are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

The rich ruleth over the poor, and the borrower is servant to the lender. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth; thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend: go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee? A man void of understanding striketh hands, and becometh surety in the

presence of his friend. Take his garment that is surety for a stranger: and take pledge of him for a strange woman. He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

The simple believeth every word: but the prudent man looketh well to his going. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

A just weight and balance are the Lord's: all the weights of the bag are his work. Divers weights are an abomination unto the Lord; and a

false balance is not good. Divers weights, and divers measures, both of them are alike abomination to the Lord. A false balance is abomination to the Lord: but a just weight is His delight. It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

The simple inherit folly; but the prudent are crowned with knowledge.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him. Treasures of wickedness profit nothing; but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. The blessing of the Lord it maketh rich, and he addeth no sorrow with it.

CHAPTER XVIII

RICHES AND POVERTY

THERE is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing. This hath more rest than the other. Yea, though he live a thousand years twice told, yet hath he seen no good. Do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living? Labour not to be rich; cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings;

they fly away as an eagle toward heaven. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

The ransom of a man's life are his riches; but the poor heareth not rebuke. The poor is hated even of his own neighbour; but the rich hath many friends. Wealth maketh many friends; but the poor is separated from his neighbour. All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him. The poor useth intreaties; but the rich answereth roughly.

Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he is rich. The rich man's wealth is his strong city, and as an high wall in his own conceit. He that

trusteth in his riches shall fall; but the righteous shall flourish as a branch. The rich man's wealth is his strong city; the destruction of the poor is their poverty.

The labour of the righteous tendeth to life; the fruit of the wicked to sin. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. Evil pursueth sinners; but to the righteous good shall be repayed. A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and say, "Who is the Lord?" or lest I be poor, and steal, and take the name of my God in vain. Better is a little with righteousness than great revenues without right. Better is an handful with quietness, than both the hands full with travail and vexation of spirit. Riches profit not in the day of wrath; but righteousness delivereth from death.

The rich and poor meet together: the Lord is the maker of them all.

CHAPTER XIX

DON'T BE A HOG

THE horseleach hath two daughters, crying, "Give, give." There are three things that are never satisfied, yea, four things say not, "It is enough": The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

There is a sore trial which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind? All his days also he eateth in dark-

ness, and he hath much sorrow and wrath with his sickness.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them, because they refuse to do judgment. Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. He coveteth greedily all the day long; but the righteous giveth and spareth not. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother; yet there is no end of all his labour; neither is his eye satisfied with riches; neither saith he, "For whom do I labour, and bereave my soul of good?" This is also vanity, yea, it is a sore travail.

CHAPTER XX

DON'T BE A FOOL

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

A whip for the horse, a bridle for the ass, and a rod for the fool's back. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage. The legs of the lame are not equal; so is a parable in the mouth of fools. As he that bindeth a stone in a sling, so is he that giveth honour to a fool. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The great God that formed all things hath rewarded the fool, and rewardeth transgressors. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a man wise in his own conceit?—there is more hope of a fool than of him. The crown of the wise is their riches; but the foolishness of fools is folly. The wise in heart will receive commandments; but a

prating fool shall fall. He that walketh uprightly walketh surely; but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow; but a prating fool shall fall.

A reproof entereth more into a wise man than an hundred stripes into a fool. A wise man feareth, and departeth from evil; but the fool rageth, and is confident. Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known. Speak not in the ears of a fool, for he shall despise the wisdom of thy words.

A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul. If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest. The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. A fool's wrath is presently known; but a prudent man covereth shame. He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.

The fool foldeth his hands together, and eateth his own flesh. A fool uttereth all his mind; but a wise man keepeth it in till afterwards. A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness. Wherefore is there a

price in the hand of a fool to get wisdom, seeing he hath no heart to it? The wisdom of the prudent is to understand his way; but the folly of fools is deceit. Fools make a mock at sin; but among the righteous there is favour.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.

A wise man's heart is at his right hand; but a fool's heart at his left. Yea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doeth a little folly him that is in reputation for wisdom and honour.

CHAPTER XXI

DON'T BE A DRUNKARD

THE words of king Lemuel, the prophecy that his mother taught him. What, my son? And what, the son of my womb? And what, the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. When thou sittest to eat with a ruler, consider diligently what is before thee. A man given to appetite is as one who putteth a knife to his throat. Be not desirous of his dainties; for they are deceitful meat. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou

shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. "They have stricken me," shalt thou say, and I was not sick; "they have beaten me," and I felt it not. When shall I awake? I will seek it yet again.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. Be not a religious fanatic; neither let learning make thee mad. Why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish; why shouldest thou die before thy time? In short, be temperate in all things.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

CHAPTER XXII

DON'T BE A LIAR

A false witness shall not be unpunished, and he that speaketh lies shall perish. A false witness shall perish; but the man that heareth speaketh constantly. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin. Lying lips are abomination to the Lord; but they that deal truly are his delight. The desire of a man is his kindness; and a poor man is better than a liar. A wicked doer giveth heed to false lips, but a liar giveth ear to a naughty tongue. A false witness shall not be unpunished, and he that speaketh lies shall not escape. A faithful witness will not lie; but a false witness will utter lies. Every man shall kiss his lips that giveth a right answer.

CHAPTER XXIII

DON'T

THERE be three things which are too wonderful for me, yea, four which I know not:—the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, "How have I hated instruction, and my heart despised reproof; and I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly."

Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So is he that goeth to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts. The mouth of a strange woman is a deep pit; he that is abhorred of the Lord shall fall therein.

All this have I proved by wisdom: "I said, I will be wise;" but it was far from me. That which is far off, and exceeding deep, who can find it out. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men.

CHAPTER XXIV

LET US GO TO CHURCH

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. For God is in heaven, and thou upon earth, therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an angel. Wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities; but fear thou God.

Thorns and snares are in the way of the froward; he that keepeth his soul shall be far from them. For man also knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons

of men snared in an evil time, when it falleth suddenly upon them. The desire accomplished is sweet to the soul; but it is abomination to fools to depart from evil. The eyes of the Lord are in every place, beholding the evil and the good.

Consider the work of God; for who can make that straight, which he hath made crooked? He that walketh in his uprightness feareth the Lord; but he that is perverse in his ways despiseth him. The name of the Lord is a strong tower; the righteous runneth into it, and is safe. The fear of the Lord is a fountain of life, to depart from the snares of death. Surely he scorneth the scorners; but he giveth grace unto the lowly.

*The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. And of Zion it shall be said: "This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count when He writeth up the people that this man was born there; as well the singers as the players on instruments shall be there. All my springs are in thee.

I was glad when they said unto me, "Let us go into the house of the Lord," whither the people go up, the people of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces.

*Quotations from the Psalms.

For my brethren and companion's sake I will now say, "Peace be within thee." Because of the house of the Lord I will seek thy good.

One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

CHAPTER XXV

THE WORDS OF MY MOUTH

THE preparations of the heart in man, and the answer of the tongue, is from the Lord. He that speaketh truth sheweth forth righteousness; but a false witness deceit. There is that speaketh like the piercings of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever; but a lying tonguea is but for a moment. Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

He is in the way of life that keepeth instruction; but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver; the heart of the wicked is little worth. The lips of the righteous feed many; but fools die for want of wisdom.

A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. The mouth of a righteous man is a well of life; but violence covereth the mouth of

the wicked. Hatred stirreth up strifes; but love covereth all sins.

In the lips of him that hath understanding, wisdom is found; but a rod is for the back of him that is void of understanding. Wise men lay up knowledge; but the mouth of the foolish is near destruction. Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also is full of words. A man cannot tell what shall be; and what shall be after him, who can tell him?

He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief. A true witness delivereth souls; but a deceitful witness speaketh lies. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so. The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness. The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. A wholesome tongue is a tree of life; but perverseness therein is a breach

in the spirit. In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them. A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him.

He that covereth a transgression seeketh love; but he that repeated a matter separateth very friends. Seest thou a man that is hasty in his words? there is more hope of a fool than of him. An ungodly man diggeth up evil; and in his lips there is as a burning fire. A froward man soweth strife; and a whisperer separateth chief friends. The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them. A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

Righteous lips are the delight of kings; and they love him that speaketh right. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. A man hath joy by the answer of his mouth; and a word spoken in due season—how good is it! By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

CHAPTER XXVI

THE MEDITATIONS OF MY HEART

THE hearing ear, and the seeing eye, the Lord hath made even both of them. The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts. He that loveth pureness of heart, for the grace of his lips, the king shall be his friend. The thoughts of the righteous are right; but the counsels of the wicked are deceit. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

The spirit of man is the candle of the Lord, searching all the inward parts of the heart. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established.

He that hateth dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not, for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. The sacrifice of the wicked is

abomination; how much more, when he bringeth it with a wicked mind? The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words.

Hell and destruction are before the Lord; how much more then the hearts of the children of men? He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin; and the scorner is an abomination to men. Curse not the king, no not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

Who can say, I have made my heart pure from my sin?

CHAPTER XXVII

WHO IS MY NEIGHBOR?

OINTMENT and perfume rejoice the heart, so does the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity. For better is a neighbour that is near than a brother far off. As in water face answereth to face, so the heart of man to man. Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, "I go and come again, and tomorrow I will give," when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself; and discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. A brother offended is harder to be won than a strong

city; and their contentions are like the bars of a castle.

He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he. Do they not err that devise evil? but mercy and truth shall be to them that devise good. Whoso rewardeth evil for good, evil shall not depart from his house. The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with. He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace.

A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. An hypocrite with his mouth destroyeth his neighbour; but through knowledge shall the just be delivered. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass. He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. A man that flattereth his neighbour spreadeth a net for his feet. Be not a witness against thy neighbour without cause; and deceive not with thy lips. The soul of the wicked desireth evil; his neighbour findeth no favour in his eyes.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

CHAPTER XXVIII

SLOW TO SPEAK AND SLOW TO WRATH

A soft answer turneth away wrath; but grievous words stir up anger. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife. An angry man stirreth up strife, and a furious man aboundeth in transgression. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. Make no friendship with an angry man; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul.

Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. He that soweth iniquity shall reap vanity, and the rod of his anger shall fail. A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again. He that is soon angry dealeth foolishly; and a man of wicked devices is hated. Proud and haughty scorner is his name, who dealeth in proud wrath.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

CHAPTER XXIX

MIND YOUR OWN BUSINESS

THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh, then cometh also contempt, and with ignominy reproach. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith,—"Am I not in sport?"

Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the heart. Burning lips and a wicked heart are like a potsherd covered with silver dross.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding. He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips. It is an honour for a man to cease from strife; but every fool will be meddling. The

north wind driveth away rain; so doth an angry countenance a backbiting tongue. The words of a talebearer are indeed as wounds, and they go down even into the innermost parts of the heart. He that answereth a matter before he heareth it, it is folly and shame unto him, but whoso keepeth his mouth and his tongue keepeth his soul from troubles.

CHAPTER XXX

KINGS AND THOSE IN AUTHORITY

THE king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will. Every way of a man is right in his own eyes; but the Lord pondereth the hearts. To do justice and judgment is more acceptable to the Lord than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin.

I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight; stand not in an evil thing for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him: "What doest thou?" Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

There be three things which go well, yea, four are comely in going: a lion which is strongest among beasts, and turneth not away for any; a greyhound; and an he goat also; and a king, against whom there is no rising up. It is the glory of God to conceal a thing; but the honour of kings is to search out a matter. The heaven for height, and the earth for depth, and the heart

of kings is unsearchable. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness.

The fear of a king is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul. Mercy and truth preserve the king; and his throne is upholden by mercy. In the multitude of people is the king's honour; but in the want of people is the destruction of the prince. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass. A wise king scattereth the wicked, and bringeth the wheel over them.

It is an abomination to kings to commit wickedness; for the throne is established by righteousness. Woe to thee, O land, when thy king is a child, and thy princes eat till the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

Excellent speech becometh not a fool; much less do lying lips a prince. The prince that wanteth understanding is also a great oppressor;

but he that hateth covetousness shall prolong his days. The king that faithfully judgeth the poor, his throne shall be established forever. A divine sentence is in the lips of the king; his mouth transgresseth not in judgment.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes. The wrath of a king is as messengers of death; but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

Without counsel purposes are disappointed; but in the multitude of counsellors they are established. Every purpose is established by counsel; but with good advice make war. A wicked messenger falleth into mischief; but a faithful ambassador is health. When the wicked rise, men hide themselves; but when they perish, the righteous increase. Righteousness exalteth a nation; but sin is a reproach to any people. If a ruler hearken to lies, all his servants are wicked.

He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue. It is joy to the just to do judgment; but destruction shall be to the workers of iniquity. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. It is not good to accept the person of the wicked, to overthrow the righteous in judgment. Also to punish the just is not good, nor to strike princes for equity.

Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools. An evil man seeketh only rebellion; therefore, a cruel messenger shall be sent against him.

He that turneth away his ear from hearing the law, even his prayer shall be an abomination. The lot causeth contentions to cease, and parteth between the mighty. They that forsake the law praise the wicked; but such as keep the law contend with them. Evil men understand not judgment; but they that seek the Lord understand all things. The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

He that justifieth the wicked, and he that

condemneth the just, even they both are abomination to the Lord. To have respect of persons is not good; for. for a piece of bread that man will transgress. The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour; but every man's judgment cometh from the Lord. An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked: "Thou art righteous," him shall the people curse; nations shall abhor him. But to him that rebuke him shall be delight, and a good blessing shall come upon them.

So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

CHAPTER XXXI

ARE YOU A POLITICIAN?

ALL this have I seen, and applied my heart unto every work that is done under the sun. There is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. By mercy and truth iniquity is purged; and by fear of the Lord men depart from evil. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they. In the house of the righteous there is much treasure; but in the revenues of the wicked is trouble. When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. Where no counsel is, the people fall; but in the multitude of counsellors there is

safety. For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state thereof shall be prolonged. Scornful men bring a city into a snare; but wise men turn away wrath. A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

A feast is made for laughter, and wine maketh merry; but money answereth all things. Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment. The king by judgment establisheth the land; but he that receiveth bribes overthroweth it. Surely oppression maketh a wise man mad; and a bribe destroyeth the heart. A man's gift maketh room for him, and bringeth him before great men. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. He that is greedy of gain troubleth his own house; but he that hateth bribes shall live.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. It is an snare to the man who devoureth that which is holy, and afterwards vows to make enquiry. Where there is no vision, the people perish; but he that keepeth the law, happy is he.

This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and a few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, "Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good."

When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked. If the spirit of the ruler rise up against thee, leave not thy purpose; for yielding pacifieth great offences. There is an evil which I have seen under the sun, as an error which proceedeth from the ruler.

Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth. Put not forth thyself in the presence of the king, and stand not in the place of great men. For better it is that it be said unto thee, "Come up hither;" than that thou shouldest be put lower in the

presence of the prince whom thine eyes have seen. When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

CHAPTER XXXII

LIGHTS AND SHADOWS

IT is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him.

The blueness of a wound cleanseth away evil; so do stripes the inward parts of the heart. My son, despise not the chastening of the Lord; neither be weary of his corrections. A friend loveth at all times, and a brother is born for adversity. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. If thou faint in the day of adversity, thy strength is small. The

light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life. All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast. A merry heart doeth good like medicine; but a broken spirit drieth the bones. A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

All things have I seen in the days of my vanity: There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

There is a mystery which is seen upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous. I said that this also is a mystery. Then I commended cheerfulness, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour, all the days of his life, which God giveth him under the sun. They give strong drink unto him that is ready to perish, and wine unto those that

be of heavy hearts, and say: "Let him drink, and forget his poverty, and remember his misery no more." This also is vanity. Though heaviness in the heart of man maketh it stoop; a good word maketh it glad.

CHAPTER XXXIII

VENGEANCE IS MINE

SAY not wait, O wicked man, against the dwelling of the righteous. Spoil not his resting place, for a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him.

Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord; but his secret is with the righteous. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, "Behold, we knew it not;" doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his works? Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession.

Remove not the old landmark; and enter not into the fields of the fatherless; for their redeemer

is mighty; he shall plead their cause with thee. Rob not the poor, because he is poor, neither oppress the afflicted in the law. For the Lord will plead their cause, and spoil the soul of those that spoiled them. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. He that followeth after righteousness and mercy findeth life, righteousness and honour. Say not thou, "I will recompense evil;" but wait on the Lord, and he shall save thee. Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him. Say not, "I will do so to him as he hath done to me: I will render to the man according to his work." If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

CHAPTER XXXIV

LIGHT IN THE DARKNESS

BOAST not thyself of tomorrow; for thou knowest not what a day may bring forth.

It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all. Man's goings are of the Lord; how can a man then understand his own way? A man's heart deviseth his way; but the Lord directeth his steps. The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Also, that the soul be without knowledge, it is not good; but he that hasteth with his feet sinneth. The foolishness of man perverteth his way: and his heart fretteth against the Lord. There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle; but safety is of the Lord. The way of the slothful man is an hedge of thorns; but the way of the righteous is made plain.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

CHAPTER XXXV

SUNSET AND EVENING STAR

LET us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war. Neither shall wickedness deliver those that are given to it. Say not thou, "What is the cause that the former days were better than these?" For thou dost not enquire wisely concerning this.

A good name is better than precious ointment; and the day of death than the day of one's birth. The hoary head is a crown of glory, if it be found in the way of righteousness.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, "I have no pleasure in them;" while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; as in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the

grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all of the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because a man goeth to his long home, and the mourners go about the streets; or when the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Then shall the day dawn and the shadows flee away.

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